



Bible Student's Notebook™

The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 35
Issue 863

Concerning Prayer

by — A.E. Knoch (1874-1965)

CONFUSION REGARDING PRAYER

The saints are confused on prayer because they do not discriminate intelligently between God's various operations, not realizing that our intercourse with Him today is on a vastly bigger plane than it could have been under the law, or when connected with the heralding of the Kingdom. Human contact with God at that time was based largely on the *flesh*, and on physical nearness through the chosen nation, while ours is sourced in *spirit*.

Some of the saints have an inkling of God's great plans and do not pray that everyone must be saved immediately, although that desire may be in the heart of us all. Others have gone further and do not insist on great blessing for the world at this time. A few do not seek to do away with all evil, for they see its place in God's plans. They do not plead with God to remove all trials and sources of temptation from the Earth, for they know that today is not the time for Him to do this. They do not embitter their lives by futile supplications contrary to His revealed will.

But even the most enlightened are forced to face multitudes of minor details which must be referred to God because of their own ignorance of the infinite intricacies of their daily lives. Israel had a complete code of laws and wise elders to conduct the affairs of the Kingdom. God also arranged for the chief priest to settle matters by "*urim and thummim*," or lights and perfections. Two stones were put in a pouch, as when the land was allotted. A leading question was formulated, to be answered by yes or no. Jehovah gave His answer by the stone which was unwittingly



withdrawn. This enabled Israel to do according to His will. We need only to place our petitions and problems before Him. In His care we are free from care.

In order to be most helpful, we will seek to cover this subject in all of its phases, not only as it applies to us today, but to show how and why it differs in the past and in the future — only so can we clarify the cloud which has concealed our own position, and establish the saints as to the place of prayer in the present.

This will also clear up problems and questions in the minds of many as to *how* to pray, and *what* to pray for, and to *whom*, and *what* answer to expect, and so avoid discouraging disappointments. Because many have been sadly deceived by "claiming the promises" (which were never made to them), false notions as to the efficacy of prayer have led many into doubt and unbelief. Even when their faith has not been shipwrecked by seeming failures to receive the expected answers to their petitions, it has been weakened by the apparent indifference of God in redeeming His presumed promises.

For some time I worked as a printer on a small paper called *Prayer*, and was much interested in its contents. So far as I can remember, the main message was expressed in the phrase "Prayer changes things," or words to that effect. Great emphasis was laid on the idea that prayer was the greatest force in the

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world, so that nothing could withstand it, if we only “believed.” I liked the stress put upon “faith,” but was led to question its quality, when things were made the subject of insistent prayer concerning that which *God had not spoken*.

Indeed, it was claimed that everything could be accomplished by prayer, *even if it was contrary to what God had said*. This, it seemed to me, was *faith in ourselves*, not faith in God. He certainly could not change His purpose and alter His plans in order to “answer” thousands of conflicting demands from His saints, who *did not* believe His Word in regard to His great and glorious goal.

I have been told of one person who made prayer the great business of life and went about Europe giving addresses on the subject. It was not long after the first world war, and so great was the speaker’s confidence in the power of prayer that the audience was assured that this war would never have occurred had the saints used this marvelous force which God had put into their hands. All that they needed to do was to stamp their feet and defy the devil to do his worst. Thus, they could crush the powers of evil.

Needless to say, the lecturer did not succeed in stopping the second world war by this method. Such extreme, unscriptural ideas do great harm in that they put God in a false light, as though He did not do as He had promised. On the other hand, if the Scriptures distinctly stated that there would be no third world war, I would believe it, and pray accordingly – and there wouldn’t be any! That would be faith. The other course was credulity. We may be confident that what we wish will come to pass, but let us not have “faith” in ourselves if we do not desire to be badly disappointed.

“UNANSWERED” PRAYER

Why is it that so many prayers do not seem to be “answered?”

Let us forestall a more thorough treatment of this question, and answer it briefly ahead of time. The reason is that *no prayer or petition of man can alter or nullify the will or intention of the Deity!* This holds good at all times. In no eon or administration is the creature able to go counter to His Creator. God is not feeling His way, or *waiting for advice from mortal*

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God’s abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the “*preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past*” (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
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- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection and ascended seated position among the celestials (Romans 6; Ephesians 2:6);

– adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God’s storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any “church,” “denomination,” “movement,” “organization,” “mission,” “creed,” “meeting,” “school,” “conference” or “fellowship.”

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For definitions of abbreviations/acronyms, see index after the order form.

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men. He is operating all in accord with the counsel of His own will (Ephesians 1:11).

How unwise it would be for Him to follow the prayers of His saints, very few of whom have any idea of His purpose, His plan, or its consummation! The blind should not even attempt to guide Him Who made the organs of sight.

Even the most enlightened saint is not intelligent enough to insist on the fulfillment of his own wishes, as expressed in prayer. He should always subordinate his petitions to the divine will.

“NOT AS I WILL”

Our Lord Himself is the most illustrious example of this spirit. He knew, as no one else, what was God’s will in regard to His sacrifice. Nevertheless, when He is about to enter into the depths of perceived distance from His God, He cannot help praying,

My Father, if it is possible, let this cup pass by from Me.

Surely, no one ever had more reason to pray to be spared than He, especially from such a bitter and bloody experience. But even in the most crucial moment when, for once, His will did not coincide with His Father’s, He immediately adds,

However, not as I will, but as Thou (Matthew 26:39).

Then, once more, He makes it plain that, notwithstanding the bitter draught that He was called upon

to drink, He was determined to bow to God’s will. In this lay the vast value of His sacrifice. Sacrifices and offerings brought God no delight. That was the very motive for His coming: to offer a Sacrifice according to God’s will (Hebrews 10:5-7).

Was there ever anyone more worthy to have His prayers answered? Was there ever anyone more versed in God’s will? Yet even He came to a crisis when His will was not in line with God’s.

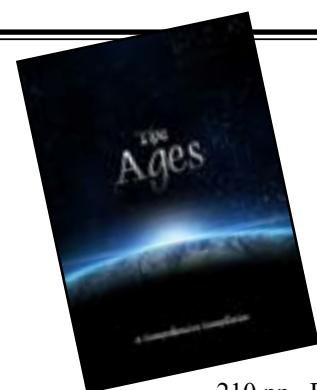
If we go through a similar experience today, we would say that our prayer had not been answered, meaning by that that our will had not been carried out. But what if God had yielded to Christ’s will? Then there would have been no Sacrifice, no Savior, no salvation. God’s whole purpose would have failed.

Should we not be thankful that His prayer was *not* heeded? And should we not be grateful for every prayer of ours that is *not* “answered?” We may be assured that all that we ask according to His will *will* meet a response. And we should be most obliged to Him for every petition which is not fulfilled. We may be sure that it would not have been for our welfare.

It is evident from this that we should always modify our petitions by an expression of submission to God’s will and good pleasure. But we should also seek to conform our prayers to His intention.

PRAYER CHANGES WITH GOD’S ADMINISTRATIONS

When Christ’s disciples asked our Lord if they should call down fire from Heaven, as Elijah had



See order form.

The Ages (A Comprehensive Compilation)

To know and understand “*the ages*” is to embrace God’s design from beginning to end. This vital work’s authors include: Arthur P. Adams (1847-1920), Thomas Allin (1838-1909), Leon A. Bynoe, (1895-1983), Edward Henry Clayton (1887-1972), E. Lynwood Crystal (1872-1946), John Dokas, Bob Evely, Joseph E. Kirk (1904-1974), A.E. Knoch (1874-1965), G. Campbell Morgan (1863-1945), Clyde L. Pilkington, Jr., Frank Neil Pohorlak (1907-1988), André Sneidar, Alexander Thomson (1889-1966).

done, to consume those who did not receive them, He rebuked them (Luke 9:53-55; II Kings 1:10). The times had changed, and God's method of dealing had altered correspondingly.

That is why we can pray in accord with men of God in the past in some respects, but *not* in others. The grace which accompanied our Lord's earthly ministry would not allow His disciples to ask for destruction as Elijah did. How much less will the transcendent grace of today agree with such a procedure!

Each eon, every administration, puts mankind into a different relationship with God. It follows that He must be approached in a special way, and our prayers should be colored to accord with His operations at the time. The more we are in tune with His *present* work, the more our prayers will conform to His will, and we will be "answered" according to our wishes. This is because His spirit, through His Word, has awakened these desires within us, and they must be in line with His will. In this way God is operating in us to will, as well as to work, for the sake of His delight (Philippians 2:13).

Instead of prayer being discarded altogether in this administration of God's grace, emphasis is laid upon *persevering* in it (Romans 12:12; Colossians 4:2), praying on *every occasion* (Ephesians 6:18), and, indeed, praying *without intermission* (I Thessalonians 5:17). Where else, in the Scriptures, is such stress laid upon the continual exercise of communion with God?

At other times men had a special *hour* of prayer (Acts 3:1). The early disciples persevered in prayer on certain occasions (Acts 1:14), but it was never made a

vital part of the believer's experience as it is today. Indeed, the immature may well question the possibility of praying uninterruptedly. How could we give all of our time to that alone? Would not other important matters be neglected? In practice such difficulties do not arise. It is quite possible to be always in the attitude of prayer in the subconscious mind, so that *all our other work is done in an atmosphere of dependence on God.*

To be continually putting our petitions into words is quite the opposite of the unremitting prayer of the apostle. The scribes of old were prolix¹ in prayer (Mark 12:40), but it only drew down judgment upon them. Rather it is the *inarticulate* pleadings of the spirit, of which we are not always aware, but which immediately makes its presence known, when occasion demands it. I have often awakened from sleep with a word of prayer or praise in my mind, which *sometimes* forces itself to my lips. Is not this what is meant by God being "*All*" in us? If our subconscious mind is habitually in tune with Him there is a *constant connection or communion* which is very close to that for which God is preparing the whole Universe. The *present* administration brings us nearer to that blessed ultimate than any other. May our prayers conform to His grace!

Many a saint has led a life of disappointment and sorrow because he did not know that God will answer all his prayers. How sad seems the lot of the poor and patient widow, with a single wayward son who persists in darkening her days with secret sin or open offenses! How patiently she prays that God will turn him from his wicked ways and save his "soul"! Then she dies before her time and even this does

1. [Editor:] *i.e.*, "wordy."

Thoughts from the Heart of an Itinerant Wayfarer

by — André Sneidar

This is a unique collection of 33 articles and a selection of quotes from André Sneidar, Executive Editor of *Bible Student's Press* and *Bible Student's Notebook*. Since 1988 he has closely co-labored with Clyde Pilkington in a multifaceted ministry.

126 pp., PB

See order form.

not turn him to God and he dies and is buried in a pauper's grave. It certainly seems that her heartfelt supplications were in vain. Not so! If she had only known God better, and had been taught His Word, she would not have agonized and insisted on his salvation *before God's good time* – and she would have *thanked* Him in advance and rejoiced in the prospect of his ultimate reconciliation at the consummation, if not before.

THE PRESENT PRACTICE OF PRAYER

We wish to point particularly to Philippians as the place to learn the practice of prayer for the present. Paul opens it with thanksgiving to God for them (Philippians 1:3-11). As we have already expounded the epistle at length elsewhere, we will stop only to call attention to a passage in it which is in line with our present theme. Paul is confident, not that the Philippians will produce good works of themselves, but that *GOD undertakes a good work in them*, and that *HE will be performing it* until the day of Jesus Christ (:6).

Does not this give us the key to correct conduct for today? We should have our eyes open to His deity, and realize that *He* is the real motive power in our lives, and rely on *Him*, not ourselves, in *deportment* as well as in doctrine.

In the divine revelations previous to Paul the veil before reality is lifted only occasionally, and we see glimpses of God's operations in exceptional cases.

But they saw “*through a glass darkly*,” or by means of a mirror, in an enigma (I Corinthians 3:12), and got only vague impressions of His ways. In fact, this is still so today in many quarters, even in the highest theological schools they teach that this is the norm for us today. But in Paul's epistles, especially in his latest letters, the enigma is solved, the light is bright, the concealing curtain is gone.

What we saw to be the case occasionally in Israel's history, that all is of God, even their prayers, is at last seen to be the constant and continuous mode of God's operations. God is not merely directing all in great crises, but works His will in the meanest² of the saints – and this is not confined to His works, but His will. Not only the fruit, but even the root is of Him; and all is not only *for* Him, but *out of* and *through* Him.

Let us never base our ideas of the ultimate cause upon our own conscious experience, but upon God's revelation. A beautiful illustration of this comes to my mind. In my early manhood we spent a vacation in a lovely valley high up in the San Jacinto mountains. Behind of our cabin was a little canyon down which a tiny stream made its appearance at intervals only to lose itself in the sand again. We were curious to know whence it came, so traced it up its bed. We opened seven springs from which it emerged. But now, as I look back, I realize that these were not its source. The water *came down from*

(see **PRAYER**, page 7328)

2. [Editor:] I.e., “smallest.”



See order form.

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Unintermitting Prayer

by — A.E. Knoch (1874-1965)

Be praying unintermittingly (I Thessalonians 5:17).

How can we pray without ceasing? Only a very few men are able to carry on more than one mental operation at the same time. Most of us can carry on a conversation while working, and that involves far more effort than communion with God. We must turn our thoughts into appropriate words and conform our lips and teeth and tongues to express the proper sounds and use our lungs to propel the air. It is really a rather intricate procedure to speak to our fellows, but we can do it without any great effort on our part.

However, it is much easier for our spirits to take the attitude of praise and prayer to God, no matter what else is taking our attention, and no matter what other functions the body is performing.

Very few realize how many things the human body does at one time. No matter what our principal occupation may be, we keep on breathing; the lungs expand and contract, the blood absorbs the oxygen from the air and gives off the deadly carbon dioxide. At the same time the skin is reacting and may be exuding moisture. Besides this, the complicated operations necessary to the digestion of food are going on in the stomach and beyond. Special fluids are added and churned into the mass, which, in turn, is separated so that a part is absorbed by the blood and the rest eliminated. It would take a considerable laboratory and a very able chemist to perform these operations properly outside of the body. Then there are other organs, all operating at the same time. The heart pumps the blood throughout the body,

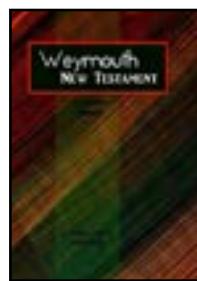
so that the eyes may see, the ears hear, the nose smells, the tongue tastes, and all goes on without a conscious effort on our part while we are working and talking to our associates. It is no great thing to add one more function and keep in touch with God along with the rest.

How much easier it is to speak, or rather think, to God! How often we are at a loss for words to express some vague, but urgent, feeling of need, in view of our service, or of some crisis in His work! We are ignorant as to what is best, for the future is hidden from us and we are not aware of just what God has in view so that we may conform to His will, for the life we live is far too intricate to be fully comprehended. Then we need only to lift our hearts to God in spirit, like music without words, and find ourselves in tune with His spirit, and rest in His peace, for He *does* know what we need, and will assure us that all is well, even when it appears to be unutterably ill. If we prefer, we may use words.

Words are scarcely ideal as a means of expressing ideas. Too often they are misunderstood and falsely construed. Even the most perfect of all literature, the Word of God, which refines its own vocabulary, has led to innumerable interpretations.

When speaking and writing I seek to keep the background of my hearers or readers in view, so that it will be intelligible to *them* rather than to myself. I use the devices found in Sacred Writ to insure apprehension. I often state a matter twice, using synonyms to more fully cover the ground. But none of this is required when communicating with the Deity. He Who made us *for Himself*, Who intends to be our All, understands our needs much better than we do ourselves, He reads our hearts, not our heads. **BSN**

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— *Unsearchable Riches*, Volume 40 (1949)
(abridged & edited excerpt)

TOPICS:

Major: Prayer

Minor:





Tidbits of Truth #10

“Tidbits” is a column dedicated to short comments, thoughts, studies and excerpts.

HAS GOD’S WISDOM FAILED?

That now may be made known to the sovereignties and the authorities among the Celestials, through the ecclesia, the multifarious wisdom of God (Ephesians 3:10).

[Excerpt:] At present the display of multifarious wisdom seems largely wasted on the saints. Sad as it may seem, the impression appears to prevail among them that God’s wisdom has failed Him, that He sorely needs our help to save a few from the wreck of His Universe, and that our chief concern should be to aid Him in recovering from the dilemma into which His enemies have brought Him. They do not understand the variety of wisdom that uses temporary evil to produce permanent good. They do not realize that Israel’s opposition was necessary to afford a foil for the transcendent grace which has come to us. They are not aware that the heavenly hosts are learning of God’s limitless resources of wisdom through us.

— A.E. Knoch (1874-1965)
Unsearchable Riches, Volume 22 (1931)

PAUL COMPLETED THE WORD OF GOD

All who have sought to add to God’s Word have only manifested their ignorance of what He has already revealed. I would advise those who imagine that they

have a direct message from God to get a grasp of the Ephesian letter. They will find His Word final and complete. It is sufficient for every present need. ... The office of prophet [was] given to the ecclesia to complete the Word of God. Paul was the great apostle and prophet through whom the truth was given in permanent form and incorporated in the Scriptures.

— A.E. Knoch (1874-1965)
“(Re)Adjusting the Saints”
Unsearchable Riches, Volume 23 (1932)

DAY PLAYERS IN A MUCH BIGGER MOVIE

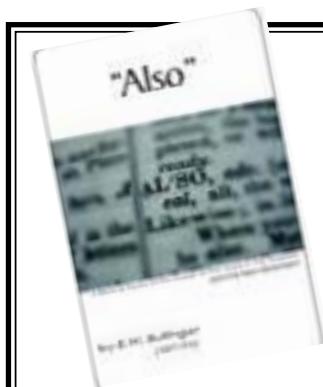
[Excerpt:] Life itself tricks us. It misleads us. It paints one man a hero when he may well be a villain. Hero or a villain? Villain or a hero? Maybe the heroes and villains of our stories are actually just day players in a much bigger movie.

— Abby (*Life Itself*)
FilmNation (2018)

FEELING CHAINED?

I have learned in whatever state I am, to be content (Philippians 4:11).

[Excerpt:] Boethius lived in sixth-century Italy and



“Also”

by — E.W. Bullinger

This work consists of a listing and explanations of 378 New Testament passages where the word “also” may be ambiguous or misleading to the English reader.

85 pp, BK *See order form.*

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served the royal court as a highly skilled politician. Unfortunately, he fell into disfavor with the king. He was accused of treason and imprisoned. While awaiting execution, he asked for writing materials so he could compose his reflections. Later, these became an enduring spiritual classic on consolation.

As Boethius sat in prison, pondering his bleak prospects, his faith in Christ infused his perspective: “Nothing is miserable but what is thought so, and contrariwise, every estate is happy if he that bears it be content.”

The apostle Paul reinforced the idea that the way we view our circumstances is more important than the circumstances themselves. While he too was in prison, he wrote Philippians 4:11. Both men could be

PRAYER (continued from page 7325)

heaven when I was not there, and sank out of sight where I could not see it, and came forth only when I dug for it. I forgot that it had fallen from above and had found its way in the earth to the points where it welled up to quench my thirst and cool my palate with its refreshing fluid.

So, it is with the prayer of God. It falls like gentle rain from above upon the human heart and sinks into its deep dark recesses all unknown to us, and emerges only when we consciously disturb its surface. When the stress and strain of circumstance break open the crust

content because they drew their ultimate satisfaction from God.

Do you feel chained to difficult circumstances? God can give you contentment. Lasting satisfaction can be found only with Him, for in His “presence is fullness of joy” (Psalm 16:11). **BSN**

— Dennis Fisher

Our Daily Bread, July 16, 2014
(edited)

TOPICS:

Major: [Paul Completed the Word of God:] Scripture, Revelation, Paul [Feeling Chained?:] Trials, Suffering, Circumstances, Contentment [Has God’s Wisdom Failed?:] Celestials [Day Players in a Much Bigger Movie:] Sovereignty

of our subconscious mind it comes forth a delicious drink, first of all for His delectation and then for us.

Let us never forget to offer Him the first drink in the form of praise before we spread our petitions before Him. **BSN**

— *Unsearchable Riches*, Volume 40 (1949)
(edited excerpt)

TOPICS:

Major: Prayer
Minor: Sovereignty



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- Figures of Speech \$40
- The Kregel Bible Atlas (Dowley) \$23
- The Kregel Pictorial Guide to the Tabernacle (Dowley) \$12
- The Kregel Pictorial Guide to the Temple (Backhouse) \$12
- Strong's Exhaustive Concordance \$25
- The Words of Jesus (Hallett) (fc) \$13
- Young's Analytical Concordance \$25

BIBLES

- **The Letters of St. Paul (Way) (fc)**
 - Paperback \$24
 - Hardcover \$30
- **Bullinger's Companion Bible**
 - OT/NT Burgundy Hardcover \$55
 - OT/NT Enlarged Type Hardcover \$65
 - OT/NT Black or Burgundy Bonded Leather \$83
 - Black Genuine Leather \$90
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- **Appendixes to the Companion Bible**
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— HC \$45

Parallel Literal

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— NT Vol. 2, PB \$20
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ABBREVIATION KEY

Scripture Version

ASV: American Standard Version
AV: Authorized Version
BSV: Bible Student's Version
CLNT, CLV, CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
EB: Exegeses Bible
ED: Emphatic Diaglott
EGNT: Englishman's Greek New Testament
ERV: English Revised Version
ESV: English Standard Version
FF: Ferrar Fenton Bible
GLT: Green's Literal Translation
GNV: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
LSV: Literal Standard Version
LXX: Septuagint
MKJV: Modern King James Version
MLV: Modern Literal Version
MNT: Moffatt New Translation (James Moffatt)
MSG: The Message
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
RCV: Recovery Version
TCNT: Twentieth Century New Testament
VT: The Voice Translation
WAY: The Arthur Way Translation
WEB: World English Bible
WET: Wuest Expanded Translation
WI: Workman's Interlinear
WNT: Williams New Testament
WT: Weymouth Translation
YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)
BDB: Brown-Driver-Briggs Hebrew Lexicon
CB: Companion Bible Notes & Appendixes (Bullinger)
CC: Concordant Commentary (Knoch)
CKC: Concordant Keyword Concordance (Knoch)
CL: A Critical Lexicon and Concordance (Bullinger)
CWS: Complete Word Study Dictionary (Zodhiates)
FoS: Figures of Speech (Bullinger)
LSJ: Liddell-Scott-Jones Lexicon
RWP: Robertson's Word Pictures
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
TtC: Things to Come
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
VWS: Vincent's Word Studies
WWS: Wuest's Word Studies
YAC: Young's Analytical Concordance

Reference Notations

cf. – compare
e.g. – for example
et al. – and others
etc. – et cetera (and so on)
ff. – and the following
i.e. – that is